TUESDAY FEBRUARY 18, 1964
PLAYED ON JUNE 4, 1964

Lou, Don is not coming?

Lou: I do not think so. I will speak to him later if you want me to give him a message.

Mr. Nyland: The message is that last week he wanted to come. That means that Tuesday evening is not like a do drop in. Either one comes or one does not - not one does when one feels like it. You also come when you do not feel like it. Gradually I think we can understand that now with Tuesday. Tuesday has to be more strict. The people in the Tuesday group have to understand more what is involved of work. I talk every once in a while and I am sorry that it is not possible to make it clearer because we do not see each other enough.

You see, this whole question about what work really means for us, the meaning in our lives and what we want to do with is very much linked up with the fact that work should become more part of oneself in ordinary life. And when we do not see each other in ordinary life than only every once in a while for a group or perhaps a little physucal work, it is probably not enough to counteract all the difference influences to which every one is exposed when he works in some kind of profession or whatever may be his personal relationships or whatever he does, he is not inclined to be reminded sufficiently. And still, that bridge has to be over bridged. It has to be over come.

Something has to take place, to happen in one. It is not necessarily a change of heart. I think the heart is in the right place. But it is a certain form of laziness that you do not want to do certain things that you know very well that you ought to do. And that many times you do not link it up with the necessity of work which should, by this time, be a master for you.

The same way as Gurdjieff, at the time, was a man in authority. When he was at the Prieure and there were people there who constantly were around him, he would see them and watch them and be in contact with them. And of course then it was possible for him to effect them because they were partly taken out of their ordinary life and they were living there together. And of course it was much more of a school. That is, actually a school of learning. And in their daily activities, whatever they may have been at the Prieure, it was possible to put them in a certain light because he reminded them constabtly of the necessity of introducing ideas and to look at ordinary life from the standpoint of what do I do here and why do I want to work here? And what is it that I really want with my life? And to what extent do I want to use whatever Gurdjieff represented in my ordinary existence?

Such conditions, of course, we do not have here a t all. We manage a little bit by having some physical work together, by doing some Index work, by seeing each other every once in a while. But, of course, what is lacking is that kind of authority. And it is not because I am very nice and kind and also patient that you must mistake this as a certain form of weakness because there will be times when I will tell you exactly what I think, what I believe is necessary for you to hear. And you can take it or leave it because it will not make much difference to me.

But for the same of work, you have to become much more in earnest regarding trying to undo the things that are now obstacles and not evade them, but try to overcome them and use them as obstacles in order to understand work more; because many things in ones personality

have to be killed. There is no question about that. Otherwise we just keep on playing a little bit intellectually or emotionally with the ideas without the actual practise of it. And you will see it many times in yourself that certain tendancies are there that you do not want to do a little bit different things that might require on your part something of a little more unusualness or to adapt yourself to conditions as you find them instead of trying to get around them and change the conditions in order to suit your own convenience.

I do not think you understand this quite well. For instance, if I would give an order for such and such I would hold you to it and not be persuaded bevause of your particular desires or conditions which will, I, having a good heart, I would understand and then I, for myself, regarding you put a little water in the wine and then say, "Well, it is just as good." Of course it is not. And that I am a little weak once in a while does not give you an excuse for not working.

Gradually in you has to be built a conscience of your own which can exist without me. But for a long time you do need authority and you do need a certain form of school. And since a school cannot be like at the Prieure, you have to make it and you have to have an attitude as if you are attending something that really will give you a law. And you must try to work in accordance with your understanding of the law and not evade it.

That is why I insist that you must come to Tuesday regardless of whatever the cost is to you. You have to. It is already little enough to come only once, once a week. But you have to use the ideas much more in your life so that you really want to come to Tuesday so that there is a possibility for you to be reaffirmed in your attempts which you must make dyring the day now, by this time, time and time again to

see how you are and how you really have to fight, what is really required to become conscious and yo wake up. Because the tendences all the tims is that you want to stay asleep and that you will find all kind of excuses to remain as much asleep as you possibly can or to do business in the same way as always you have done; and sometimes you cannot do that kind of business any more. It is not becoming any more for anyone who wants to grow up and who wants to become a man.

It is this kind of authority that I feel regarding, let's say, those who have come to Brewster. It is absolutely necessary to understand that Brewster only exists because I would want it to exist. If I did not want it, it would not be there. If it is there, it remains under my authoirity that every one who comes there comes for a definite purpose and not just to have a good time out in the country. The samw thing applies to Index; the same thing applies to different kind of activities that we can do. You have to understand that you join for your own purpose in order to grow up more.

The reason I say this is because there is goi g to be much more difficulty regarding Gurdjieff and the ideas - much more than you realise because you will be attacked. People will start to question. You will question yourself as you grow. The fact that I am interested in many other thins as far as new religions or other religions are concerned does not detract from the fact that Gurdjieff for me is the one and only. It means that in that particular system there are ideas put together which you will not find in any other kind of a system or religion. And, belive it or not, that is the one standpoint that I will maintain. So, there is not question as far as I am concered. And I do not want to have any unclarity on that particular position.

There are books published against Gurdjieff. There are all kind of things that go on regarding Prieure, regarding Gurdjieff himself, regarding the people who have been there, who have experienced certain things which annot always be explained and many things that are critical of Gurdjieff. Recently a book was published in the English language by Pauwels, Louis Pauwels. It was published nine years ago in France and, of course, some of you may know about it but probably you have not read it. If you have read it, at least you get a little whiff of what was in his mind and the reason why he didi it. This time it id published in Eglish in a pretty good translation. It is published on the Isle of Mann in order to get away from the English law.

But, in any event, it is here and it is available and I am quite certain you will come across it. You will meet people who have read it, who will believe what is written in it because never has there been any particular contradiction as far as this man Pauwels is concerned, who has just (?pulled?) up many of the statements and many untruths occur in that book which, in my opinion, should have already been denied long ago. But it has not been done and now we are faced with again another little bit of criticism of a certain kind.

And you have to make a distinction now again and again in yourself what are the ideas worth. What do you understand of them? How much can you defend them? And what is Gurdjieff as a person? And even if many of the things that are being written about were true. does it still make you deviate from the ideas that you have regarding the ideas for yourself based on your own experience? That is why it is necessary to keep track of yourself in what you really wish. And that if you continue to want to work, that you put yourself, doing

that, under an obligation for which you have to become accountable; that is, that people can actually test you and ask you, "What about this man Pauwels? Is it true? Is he that kind? Was he ever connected with Hitler? Was there really any communictsic ideas in this? Was it possible for people who came to the Prieure to get crazy and die young? What it really true, his relationshop to different people?"

The book, as it is published in English, fortunately or unfortunately has with it a set of photographs which are just out of this world. They are probably the most pornographic and rotton photographs that I have ever seen. It is by a man LaBisse. That is, most of them; there are a few ofthers just for variety sake. But most of them are by LaBisse and if you have seen the pictures you will know what I mean. They are so called drawn from the subconscious of Mr. LaBisse and they are, as I say, pornographic. Practically nothing else but naked women and so forth. Why in God's name it was put together with this book I do not know. And the published tries to explain it: That there is something from the subcshscious and Gurdjieff mentions the subconscious also somewhere, therefore it could be combined.

I say fortunately it has appeared with these pictures because it is now so ridiculous it is not much worthy any more simply on that account. At the same time, there are many peiple who are going to be misled by this and will consider that that actually was the kind of atmpsphere created by Gurdjieff at Prieure or whatever influences he has had and that also, it is sous entendu that Mr. LaBisse was a pupil of Gurdjieff and that therefore these pictures and drawings were also the result of so called work on oneself.

I am warning you about this because sooner or later you will [redacted] come across it. You have to make up your mind what you think. Many

of the things, for instance, Subud is mentioned, Bennett is mentioned; there are a variety of people that are mentioned in the book by name. And you can say, "Well, it can be traced and people can actually..." Fir instance, Katherine Mansfield was mentioned. Rene Daumal also is mentioned as one of them who died early. Naturally such things from my standpoint and from those who know a little bit more and perhaps have been a little bit more in the intimate circle around Gurdjieff that can contradict it. It never has been openly contradicted for which I am very sorry.

But I am only teeling you in order to be prepared for this kind of thing because you have to beceom quite clear about yourself what the ideas at the present time represent for me. What are they in my life, in your life, in all of your life? What is the meaning? What can we say we have usedof them? To what extent have we actually eaten them, digested them, made them part of ourselves so that now our behaviour, our understanding, our feelings, our thought processes are influnced bu the ideas as Gurdjieff has given; and, based on All and Everything, whatever the understanding is that we may have derived from reading the book and studying the book and really trying to ponder about the value of the ideas which are contained in it? How much actually is now our own property on the basis of which you can counterdict many statements as superficial. And particualrly those people who are inclined to look for the worst will probably every once in a while mention in your presence, maybe not direct, maybe in a round abaout way in a conversation. I do not know how much you associate with pe ple of this kind who also are satisfied with a little bit of a smattering of knowledge and very often are attracted by something that is a little bit dirty or perhaps shady.

And then, what do you do? That is, do you just sit? Do you just let it go? Do you just keep mum, hoping that no one will notice you or that you are afraid even to say that you are interested in Gurdjieff and that you have reasons for it? How often will you dare to take a certain position in a very simple way? Now that you have to try to convince others by at least t at you stand up and say, "But I believe in him" or I believe in the ideas as they are represented because they have a meaning for me.

It is that kind of strength; the strength not necessatily regarding a book like this; the strength regarding your own life. When you are engaged in certain things professionally or even in a personal relationship with other people, some belonging to a group, some not belonging to a group. And they behave in a certain way - and you, what do you do? Join them? Do as they do? Not be strong enough to stand for something where you can say, "No, this is not for me. You are doing the wrong thing. It is not the understanding I have regarding work."

How strong are you? What can you stand? What kind of criticism can you really counteract? Even if it sounds very plausible and even if at times you may not have enough data even to contradict it - I say, even if you would have to believe that that what is printed is the bruth - against that there is still something else that is your own and that you must know for yourself and that is determined by the clarity of your own conscience.

I mean, of course, that you have to develop this conscience. I mean that work has to effect yp in such a way thar gradually certain things start to grow on the road to becoming a man and a character, a person on whom you on rely and a person in whom you can have belief and a person to whom you can give trust. The confidence that you might exact from and to some extent the respect that they will have to give

you when you stand up for something that you know to be true and in which you believe. All of this does require strength. I am not fooling you. But it is necessary that you realise that in that direction your development gradually should go because when I talk about the ernestness and the honesty, I do not question you, only I do not think that you are fervent enough with your feelings - not your intellect. You know more than enough, almost too much, more than enough than is good for you because you have no used the different things that we have talked about last year and the year before.

But something else has to come in and it has to be mixed with your real deelings and a real wish to become a man for yourself in using the material that is available; and that you now more and more must put in your life and not be swayed, not to deviate, but to have an ain towards which you want to work; an aim that may be a little bit further than tomorrow; an aim maybe based on the possibility of what you will be ten years from now, how you see yourself and what you could become on the basis of the understanding of what you are and whatever your intentions and your aspirations may be; and with having your feet on the ground that you can expect that that kind of development could go in that direction - provided you work on it.

I say this because I see many difficulties in the way. And they are not difficulties that are within you and that are your own obstcales. They are the difficulties that will be created in the world in general and where it becomes more and more necessary to distinguish between what is wight and what is on the wrong way. This is the reason I have said read, look around, talk, discuss with different people different ways of life, compare it, compare it with what you know and, without sentimentality, put yourself on the right kind of basis on which you can start operating regarding your own existence.

And gradually make out of you, out of yourself something that is, I would almost say, worthwhile or at least something to look it and about which you do not have to be ashamed. We forget many many times. And whenever some else in your surroudings effetos you, you still have to make up your mind that either you will go against it or you will go along with it.

Christ saud once, "Either you are for me or you are aginst me. There is no inbetween." You are either in fovor or one with the ideas, as they have been presented and the exactness of that kind of knowledge, that kind of understanding which is based on a very simple statement regarding work on oneself, or you are aginst it. It is not that you can be neutral. You can do almost any kind of a thing. But, if you leave out objectivity, impartiality, non identificayion and simultanaity, you are still missing the boat because you put yourself to sleep hoping and wishing that you are on the wight road. And, I assure you, you are not.

Gurdjieff meant only one thing with Parktdolg Duty. There is no possible personal intepretation. It is objective truth, to see oneslef as one is. And the only time it can be done is when I am free from either the past or the future. So, regarding this more and more you have to become, I would almost say, sold on it; to become one with it, to make it your own and to start living it. Living it when you are by yourself in the first place, not when anyone is around; when you are, you might say, in communion with the holiest of the holy in yourself; when you are in a room and you have thoughts and you walk up and down and you say things to youtself and there are thoughts that come in and you give them room. Should ypu or should you not? Do they belong or not? The tensions in your body, whould you allow them or whould you go against them? That is, one remembers what one is and what is in

the way. And then, do you fight? Do I really want to conquer? Do I really want to overcome? Do I lose sleep because I fight? In the real sense of the word, do I lose my sleep when I fight?

It is not a question that I doubt your seriousness? It is only a question that I feel that you are not applying anough of whar you know. And that day after day still goes by with just a few little points of light. It is nice and theoretically it is very fine. But by God it is not enough. You have to fight against the world. You do not realize what the Earth means. You do not know what your body requires. That is the law for you. You do not know anough about what you think your body is entitled to and what it is not entitled to. But it simply assumes, this body assumes that it has to have this and that and that. And honestly, you can do with a great deal less and still be much happier than you are at the present time. Your thoughts, the superfluous thoughts, the nonsense that you still allow. The feelings that are not as yet sufficiently pure. You must fight against them; not to give them room, not to allow them to enter.

What are you after all? You create a holy house. You create a house of yourself. You can call it Kesdjanian if you like. You may be building on it. You do and make all kind of attempts and you have architectural plans for it and you will put this and that in it. And there is a door and you allow the door to be opened because you want to be open. And there are visitors that would like to come and look inside and say, "Oh, is that the way a Kesdjanian house looks." Will you allo w them? Will you give them room? Or will you tell them, "Saty away; I do not have any time for you."

How much of your day is still wasted? It is not that I want to make all kind of nonsensical people out of you. You have got to keep your feet on the ground and you have got to work in ordinarty life for

various reason - maybe to make some money to have enough to live on and to be able to sleep and to pay your rent.

But regarding that, there are many times that you still could use for different purposes and to be, as it were, like Christ when He was 12 years old, to be in the temple and to be associated with the ideas as they are. And I mean now day after day. The days that you are not coming to Tuesday; the days that you are free to do as you please, whatever you likw to do. And then, at times, to remember: What am I doing with myself? Do I allow such visitors even to come in and take a seat and occupy me and to use my time for this and that kind of a nonsense where I know that it should not happen and I am not strong enough to tell them get out.

This kind of strength you must learn to acquire, not to allow it; not to have the thoughts play with you, your feelings occupy you, the thoughts that do not belong. On the other hand, the thoughts that do belong allow them in and invite them; be in contact with them. Think as much as you can; feel as much as con; be exposed as often as you can to those kind of influences which you might say border on the possibility of becoming objective. At least it will put tou in a state of more receptivity so that at the time when you do wake up there is something in you, your body as well as your emotion and your intellect which is open to receive and that at the same time when you habe that kind of a creature in which you are interested in because I is at all times connected with this what is still there.

At first it is as if I is connected by an umbilical cord because it is a creation of something in you and gradually that what now is I can grow to maturity and still retain the bonds regarding out of which it came. It is as if one wants to consider the responsibility one has as

a child - gratefulnesstowards the mother and then gradually taking over as a man, caring for ones own mother.

It is necessary to see yhis kind of creation, this little house that you try to build and embellish - that it is only a body for one thing, not good for everything, good for certain things of a different kind of level in your life which you know about; and gradually to eliminate the kind of things that you know is deleterious.

Think about this, Consider it. Spend time in the evening. Give yourself the time to sit; maybe to meditate, medâtate in a useful wa manner, wihtou falling asleep. Doing an e xercise maybe; taking time offf for the purpose of evolution, to take it off your other times where you are wasting it. You are spending it much too uselessly. And it is not becomingl it is not right. You have to grow up. You have to wish to grow like a child looks forward to the possibility of becoming a tall man like his father.

Regarding ones own little body that has to evolve to th possibility of Kesdjan and maybe of Soul, giving it enough food so that it can actually start to geow further to its own fulfillment. For that I have to prepare much more food and give it time. It is the only kind of food that we have at the present time that is our own. Nothing else is our own. Everything else that we have received mechanically is not our own any more. And the only thingx that I possess is time because it flows thru me as long as my body is in exitence; and I can dispense that time; I can use it; I can dispose of it. It is not an objection and it is not an obstacle. It is a means xf to an end. It is an understanding that in using the time, when I use it up in the right way, I then annihilate it. At the sane time, I put something else in its place which is fully as good as what substitutes and, besides that, of a different kind of

quality, of level.

We are often satisfied with ersatz. Gurdjieff talks about this; Alizarin and all the dyes of German manufacture. Talk, talk, talk; that kind of production for which Germany and the Germans are very well known. Collecting material without doing anything with it - that is ersatz. That is the feeling of the brain and leaving it and enjoying it without even making an attempt to digest it in the preoper way. The leaving of subconscious, whatever it is, not fed at all and to let it cry if one has that kind of conscience; to be satisfied with all kind of mis-statements in the world or wherever you might read it of people who have a big mouth and shout it from the house tops and where you know ~~xxxxxxx~~ they are wrong; and whatever the purpose os that they want to express themselves, whatever may be their motives, that you in your mind take a position regarding it and say,"This is not correct."

Iy is not that you can change it. Do not think for a moment that the possibility is there unless there were more than enough people conscious who really, if they could then combine, they could change conditions. For the time being we still leave it alone as a holy aim. At the same time, for oneself, one has to come to conclusions that regardless of whatever happens in the world that there is something in oneself which is solidity and that what becomes must be able to with stand whatever storms there are around us.

It is not going to be easy in out lives. The time are not going to be easy. The conditions of living are not going to be easy. They are so called imporving in exactly the wrong direction. They are improving by furnishing us with more radios, as Gurdjieff, you remeber, read that chapter on America, in the bathroom, sitting and enjoying oneself. The level on which production at the present time takes place, that even a book like Pauwels can be published, that there is not enough strenght in some of the outside world to withstand it.

For that, so much the more reason to know where we are going and what we are trying to do; that it has a raison d'etre that it must exist because it is reasonable; that we understand that; as such, that we understand each other; that we are, regarding each other, establishing a relationship of that kind of confidence so t at anyone who is in trouble can call on any one of us and expect that person to trwat us like a brother or a sister and be exactly likema doctor has to be on call whenever he is called in the middle of the night or whenever; that he can drop everything and attend to his patients or even, of ât âs not a patient, that he attends to the sick.

Maybe some of us are in trouble every once ina while and we need at that time help. Can we give it? Are we willing then to get out of our own little world and to adapt ourselves to whatever conditions there are. How selfish are we? In that sense, I mxm mean that we, in work, do not allow other people to enter into aut little world and that we share with them. It is not so easy. We love to stay by ourselves because we believe that what we do in the forst place belomgs to us; in the second place, no one really understand us. And to share that with someone else when they are in need, sometimes I do not even want to enter inot the difficultirs of other people. I say, "Why bother?"

It is not that I want all of us to be good, kind samaritans. But I want you to make sure that if there ever is a call on you, that if the call is for that what is essentially you, that then the lâne is not busy.

Now, what is there that we can talk about? What is it this week? What have you met? What have you seen? What are you going to do tomorrow, the day after? Who will you look at youtself? What attempts will you make? What kind of tasks will you give yourself? What will you do when

you realize that you have not worked very much? Or not even very much - maybe very little and that still you claim to be a follower of Gurdjieff's ideas. What is it in you that fights? Tell me; tell me what you want to know.

Suzanne Smith: Well, I would say that this is something that is, first of all self-study, not actual work efforts. And it is something that I have always known but in the last maybe five weeks it some how, I have some kind of new knowledge concerning it, altho I really cannot explain it more than that. It concerns the dichotomy between my intellect and my emotions. And that do not. I really, I see more clearly I guess you would say, that they have nothing in common. They know nothing -?- really does have a life unto itself. My life, as I have gotton older and I can see certain ways in which I have become more mature, it is in an intellectual maturity. I do not think I have developed emotionally. I am really very young emotionally and I do not understand it really in terms of work.

Mr. Nyland: You know what happens what happens in a person when he has an emotional center and an intellectual center? There are two things that take place independanltly of each other, and, of course, talk a different kind of language. There is no particular relationship than only by means of the body.

Suzanne: I understand that. Now, you said this and by that you mean that one has a emotion and thru ones intellect one can tell the body sa y, to react in a certain way. But, first of all, I am not so sure that it is right for me intellect to control my emotions.

Mr. Nyland: No, I would not control it.

Suzanne: -?- even thru the mechanism of the body. You see...

Mr. Nyland: No, it is not a matter of control. It is a matter to find out if there is possible harmony between them that one can reach an understanding in which all three agree. It is not controlling. You simply have a feeling or you have a mind. Let's say with a mind, The mind is a thought process that sometimes will produce an activity. You will act on a -?- that you have. You will want to do certain things in accordance with the understanding in your mind. Supposing you do this, let's say, cold bloodedly, without any feeling in it, it is quite possible to have a relation between your mind and your body where the body

simply does it and the mind directs it. There is very little feeling for instance necessary for dirving a car. All that is required is that the body answers to whatever you see on the road and then, by means of muscles, it simply steers the car where it has to go. Now, if I speak, I can talk to someone also in the same way. I can have an idea in my mind and I can formulate it and I can remain quite cold blooded about it. I can make an authoritative statement which is cold in itself, highly intellectual you might say or very much intellectually colored. And that way I can function as a human being. For instance, I can even teach. If it is a metter of explaining things in an intellectual way I could convey it. I can write on a black board. I can explain a matehematicl ~~xkxc~~ equation. I can explain that this goes here and that goes there and so forth without any particular feeling entering. There are many things of this kind that I could do in ordinary life but with a very good relation between the mind and the body and no objection as far as the feeling is concerned because it does not enter.

In other words, it does not really concern me I say. It is something I can do without. Now I would like to use the feeling center also. First I have to realize that do I really want that. Or am I satisfied with having two cylinders run and not the third? A life is quite able to carry on that way with a mind and body. The question is: Do I want my feelings to enter on someplace or other? Of course, there are certain things that I cannot help / For instance, I may speak/ There is a little bit of an emotion in the voice. It is very difficult to give a voice nothing else but just a sound. A voice already starts, because of an emphasis, because of an argument, because of something that I really want to convey to someone, immediarely my voice starts to take on a certain coloration. It is not simply just a matter of vibration. But

there is something else with it. If I shake hands, I can say, "Yes I shake hands because I think you are alright; you are nice", and here I shake hands. It can be like a cold fish shaking hands. I can also extend a little bit of warmth in the hand which, you might say, is the beginning of an emotion or at least it is something where the feeling centers becomes a little bit expressed thru my body by conveying something of a different kind of quality than only shaking hands.

Is it, this is the question, is it desirable for me to increas that possibility of allowing a little more feeling to enter into an activity of mine? It is a problem. That is, I am not quite certain that people, some people want it and others do not. But if one makes up ones mind that there is a little deficiency rgearding the emotional center then I would like to develop it.

Suzanne: I feel y at my question is more that I can have an intellectual understanding of something and I can act on that intellectual understanding and maybe for a period of weeks even and not know that emotionally there is a deposit and all of a sudden the lid blows off and ...

Mr. Nyland: You are not aware of any emotion expressing?

Suzanne: Negative, yes. In other words, I am able to go along for a little really understanding something intellectually and not being aware of my own anger regarding it until I explode.

Mr. Nyland: What makes you emotionally negative regarding your own activity?

Suzanne: My own negativity in this regard? That I explode you mean?

Mr. Nyland: What do you explode about?

Suzanne: I feel I have been wronged.

Mr. Nyland: Who wronged you? Someone else?

Suzanne: Soneone wronged me, yes.

Mr. Nyland: But nevertheless you allowed a certain relationship also between your mind and your body also to act in a certain way. And you

got wronged because you misunderstood the motivation of someone else or did you allow to do what you did without any further thought?

Suzanne: You mean when I exploded?

Mr. Nyland: The reason for the explosion.

Suzanne: The reason for the explosion is that the emotion then took over and I no longer had this intellectual understanding that I had been operating on.

Mr. Nyland: Then the emotion simply got more than their share and there was not enough control.

Suzanne: Right.

Mr. Nyland: So, the emotions function but at the wrong time.

Suzanne: I don't know. I feel I have ... since, when I see that, I feel I also have the possibility of being more emotional. Well, I guess what you were saying. Letting it enter.

Mr. Nyland: That is the other side of the question. *?- think you start with your emotions. It is exactly the same thing but the relationship then is between emotional center and physical center.

Suzanne: Right. But what bothers me is that I mean, if at a moment I do or emotionally I am angry or a little angry, let's say, I do understand why it did happen and blah, blah, blah. I do not see, I mean, eac one does not understand the other one.

Mr. Nyland: That is right. They do not understand each other. So having this kind of experience which, of course, you do not like because some control that you wish was there but it is not there. Other wise there would not be an explosion.

Suzanne: I see.

Mr. Nyland: The explosion is uncontrolled.

Suzanne: But I'm not sorry that I explode.

Mr. Nyland: Oh, aren't you? Why don't you continue?

Suzanne: Well, I do.

Mr. Nyland: You bring it up. Would you like to get rid of it?

Suzanne: I bring it up because there is no harmony.

Mr. Nyland: That is true - there is no harmony. So now you see there is no harmony, I would like to have harmony, then you have an aim. Is that true? When that aim is there, the trouble is that your emotion is not functioning at the proper time. It is functioning

only when it gets up to a certain point and then it explodes without any particular control on your own part - but it happens. So, it does start to play a part and gradually accumluate until it gets filled up and then it cannot continue any more. So, in the precess between your mind and your activity, you have to let off a little steam at certain times. I mean by that whenever you now are engaged in any activity stimulated by an intellectual concept, whatever it may be, you introduce some emotion into that. That is, you do the activity but this time with a little more feeling. You bring in a little bit of that feeling. You do this intentionally - not intellectually but you do it with feeling. When you shake hands, you intentionally introdfce feeling in shaking hands more than usual, more than is your nature you might say. It is an unusual way of behaving. It is not natural to you, because the natural way leads to the explosion. I want to take the pressure off your emotional center.

Suzanne: Are you sayin yhat by putting more emotion into what you call harmless activities, I will have less emdion ...

Mr. Nyland: That is right.

Suzanne: Really?

Mr. Nyland: Right. I t will not explode. It will not come to the danger point and it also will come under control because you put it in intentionally in what you call harmless activities. They are not so harmless because they lead to something undesirable. If I am walking and I say something as I am walking and I am alone and I use whatever it may be that comes to my mind, I may even recite a poem or a speech or I imagine that I am talking to someone and have answers and questions and so forth, I walk up and down, I am now engaged. And now, that is, my mind and my voice as I walk physically, now I introduce feeling. When I am by myself, I make my emotional center become active and it has to take part in what I am doing and it has to get used to certain

activities going on like my intellect and my physucal center and the emotion starts to take part. I train my emotion now to function at the point when it is still harmless in harmony with what goes on. I speak aloud to myself. I allow that kind of feeling to enter into my voice. I can even sing. I let it out because I do not want it to stay where it is. It creates damage. What it does probably is flow over into my body and give all kind of tensions which I, at certain times, notice and then my body starts to manifest this feeling and probably I will use a couple of swear words or I will have tears ib my eyes as a result. But now I let of a little, as I say, steam from the emotional kettle. And it distributes over the totality of myself. As I now do this, I become aware.

You see, it is necessary to understand it because the awareness state is the solution for the distribution of the form of energy. If I do it intellectually and I tell my emotions now a littlemore emotion and so forth, it does not fuse. When I wake up, something in me fuses and becomes a whole, a unit. Then the emotion is used up. It goes over into a different state of being. And as I now continue with the expression of my voice, my face, as I continue to walk. as I have thoughts which I want to formulate, there is more and more room for more emotion to enter. So, I make my emotional center really function but in harmony with the rest. In the first place, it will not lead to an explosion but it will lead to a better understanding of what I finally have to say or do, that it will be done with convincing argument from my emotions. But I have to be able to be awake for it. If I am not awake, it will not help. It will become dictatorial. And awareness wil produce a level of being where it is not necessary either to express it one way or the other.

Suzanne; Yes, but that is very very far away.

Mr. Nyland: No, it is not so far away. Start with little things. As I say, a room is right there for you available when you are by yourself. Start talking to yourself in different ways; idiotic to the outside world, far from idiotic to yourself. But you must do it. Not theorize. You must actully go thru a process of making the thoughts become as it were real, in the sense that we call physical real, tinted with something of your own, which, I call it again own, of your emotions. It is the one thing that you command which is on Earth possible as far as your own ownership is concerned, whatever there is available of the emotional energy. And now with this, as I make this little brew, I wake up.

Suzanne: What kind of thoughts should this be?

Mr. Nyland: Anything. As I say, you can dictate a letter. You can do as if you are talking to someone else. You can repeat a conversation you have had. You can quote poetry. You can do anything that you wish, provided you are engaged in that kind of activity in which emotion can take a place.

Suzanne: Now with something like this I can only be aware for very short moments.

Mr. Nyland: No, I do not think so, I think you can be aware for quite sometime. It will come back again and again. The awareness, as I say, is necessary in order to produce out of this little pot of misture something of a more unified quality and it puts it on a different kind of level.

Suzanne: Now, as far my life in general ...

Mr. Nyland: No, this is your life in general.

Suzanne: You say start with little things ...

Mr. Nyland: This is how you practise in order to make the emotions flow and to make the emotions acquainted with other activities of yourself. It is a deficiency in ones personality that one center is not living up to the possibility that it has. The other two are a

little bit further advanced. I have two ways how to attack it. To reduce the other activities to thrlevel of the feeling or to bring up the level of the feelings to the other. It is only two ways.

Suzanne: But I feel that in my normal life I could be very emotional.

Mr. Nyland: Good, go ahead.

Suzanne: But it is very juvenile.

Mr. Nyland: What juvenile? What is juvenile about it? That it is free? There is nothing more beautiful than a juvenile emotion. It is not studied. It is very pure. It is like a little child. There is nothing more beautiful than the joy in a childs eyes. Do not look down on it.

Suzanne: I do not look down on joy.

Mr. Nyland: The expression may be a little juvenile. That is, the finding words for it in that way because one is not familiar by using different kind of words or perhaps different kind of attitudes or postures. That is simply that one has not put it enough to practise. One has not trained it. One has not allowed ones emotion to enter. One has to train the emotion to become a little bit more expressive and not to be afriad of it. But, you see, you do not do it by itself. You do it in the presence of something with which you are familiar. You are familiar with the relationship between your head and your body. That is how your personality happens to be. And you bring the emotion up to that level. That is what we have been talking about. I say we only talked about one way of attacking it, one way of solving it. The other way is quite a different way. It can also be solved that way. I can meet my emotion on its own level by reducing the activities of the other two. I come to exactly the same kind of combination. It may not be on the same kind of level but the relationship can become the same in proportion, not in quantity. So, the level I reach with unity is not the same but the quality of that, that is, the principle

is the same. It sounds maybe a little theoretical but it is not. It is qqite obvious. Many times I can slow down.

SuzanneL It is much more uncomfortable.

Mr. Nyland: Yes, it is a little bit more difficult because one does not know how to slow down ones activity and you do not know how to slow own your intellect but it can be done because there is a certain relationship that exists in each person for the development of each center of such a oerson. Sometimes the three centers are quite unevenly developed. And one has difficulty in bringing all the centers to a low level but it is quite possible to bring one center up to the middle level and another center down to the middle level. And that is why -?- possible because the ways of attacking depend on the development in each person as a personality of his centers. On that will depend what he should do and what is most logical for his condition. For that reason I say to you : You try first now to bring your emotion up th the level wherever the intellect and activity is. You see, the emotion is there - only it has to be guided.

Suzanne: I know they are there.

Mr. Nyland: Exactly. But you are afraid of them. And for that reason you have to put them in practise in the presence of something whose you are familiar with. Then they will not object to it. You try it.

Alice Watson: What happens to the emotion when you try to be impersonal? I feel as tho -?-

Mr. Nyland: If you wake up - we are now only talking from the standpoint of work, if I wake up I create in myself a different kind of condition in which the ordinary functions of my body will take place in a different way. When I wake up I am aware of my body existing and my emotional center existing which is functioning in a certiain way, being emotionally

touched and having an effect on my body as expression of that emotion. There is a manifestation of my body very closely related to the impetus which came from my emotional center. When I wake up, I become impartial to both. If I can ...

Alice: Both what?

Mr. Nyland: Physical center and emotional center. You see? If I can regarding my emotional center I could become impartial, but as I said many times it is extremely difficult because I remain identified with my emotion. I cannot help it. I can remain and for some time impartial to my physucal body. When I become aware and I consider the state of my physical body, knowing with my mind that it is a result of the emotion, nevertheless I can become impartial regarding it. That is, I can tell myself it is that and nothing else; not saying that it is because of somethung; because I feal -?-. I can even say it is upset, it is tense, it is warm, if I want to define it. Stiill, I do not use as mouh of identification with the state of feeling *???-. Because of this rààationship that I then establish when I am awake, between my mind and my body, the emotioncal center cannot use my body for its own manifestations. I have compared it to a play ground. When I wake up I close the play ground and I tell my emotional center,"Do not come here. You cannot use it."

The result is my emotional center, being effected by that what is touched, quite often this emotional vibration is now forced to function on its own, indepondantly ot at least more independantly from my physical body. The result is that it will stay there and work itself out.

Alice: Disappear?

Mr. Nyland: No. For that reason it is necesaary to be awake because when it is awake, there is a possibility of the emotional energy to go some

where else. When I am not awake it will stay by force in my emotional center and prdnably create damage or, for some reason or other, create another psychological ill or even lead to an explosion. If I force myslef not to show my emotion and hold it within, it is very difficult and there is no possibility of that emotional energy to go any where. When I am awake and I establish for myself within myself a certain road which does not exist when I am awake.

It is the road between my conscious area and unconscious area. Inthis road, a line. a dividing line which belongs to both ares, there are three openings; three gates I have called them. It is possible, by means of the three gates, to enter into the conscious area. By entering that area I mean that it is possible for energy of my body to flow, to get out of where it is in my b dy, to enter into another kind of a configuration. The first gate is Si Dp of my ordinary physical body. It will enable that form of energy, under the influence of being aware, to be converted in making the Si Do less and less tight. It will give me a certain sense of freedom. Logically I can explain that because it is quite necessary to see how this shutting off my physical center from a manifestation of the emotion will give me freedom.

The second possibility is that I enter the conscious area thru the gate of the Kesdjanian Body at Fa. It means that I can have the energy flow along the line dividing the unconscious from the conscious, entering one gate, it can enter the second gate. It is the line I prefer and it is the gate I prefer because the emotional energy being emotionally colored can be used for the fulfillment of an emotional body, provided again I am awake; and, because of this state, vreating a different condition in my body, it is converted into the energy required for Kesdjan Body, not for my my emotional center.

The third gate is the intellectual one, the Soul one thru which it can enter into, helping the formation of Do Re Mi of the octave belonging to my Soul. It is not necessary to have it go there because most of it can go into Kesdjan. And when it goes into Kesdjan it is in the proper place. If there is a tremendous amount, it can flow because there is a freedom of movement along that line dividing one area from the other when I am awake.

When I am more awake and make more effort, the line is even more open. There is almost, at such a time, such a possibility of flow that I am not even dependant on the three gates. It will because of, there can be sometimes a tremendous strength that I want to with hold abd I will not express in any usual form because I am aware of that. It is possible that it enters into this line, spreads over and starts, as it were, to push up even if there is no gate. But I am not particularly interested in it. I want an outlet. The outlet for me is to go into the conscious area with energy that otherwise would be used in the, almost I would say, destruction of my personality - but only when one is aware, only then. All other things, with the best of intentions, the thoughts, the feelings, praying to God and all that is of no avail whatsoever. Ut does not help. It does not release that kind of tension or pressure in oneself. Only in prayer, I say this, praying to God, the possibility exists that I, with all my heart and mind and posture, the attitude I have towards God, I then at that moment can become one and even, you might say, without my knowing it, I would be awake. But these are rare moments.

Mildred Mayers: Mr. Nyland, in my own experience, evidence of anything on the Kesdjan level seems to be theoretical.

Mr. Nyland: Well, it is yout experiemce.

Mildred: I do not seem to know what to catch on to.

Mr. Nyland: Wake up. That what is the energy belonging to that will flow in that direction. If I wake up, there is more than just the Do Re Mi of Kesdjan. There is the opening of the possibility of Fa. Fa, as it were, is looking for the possibility of outside influences to help it overcome its own.

Mildred: I have to relate the theory with the experience.

Mr. Nyland: Yes, It has to be related by means of working. When I work I can experience certain things whivh I cannot always explain. Nevertheless, they become an expetience which is without any question an experience. But to be able to formulate it, I have to go over to the Intellectual Body to look at it. When I am only in Kesdjan, I am an emotional anture. And for me, my emotions take care of the existence of myself and produce the balance at that time, It is not necessary to be able to theorize about it. And, as a matter of fact, I do not really want to theorize about that state.

Mildred: Am I right if I say that at this moment it seems that the theory explains to me my experience?

Mr. Nyland: Sometimes the expetience can be explained by a theory. But experience is first. An experience can come ;ater, in your memory, thinking about it. It might help you to have a little bit more understanding of what actually happened. It does not help you while you have the experience.

Mildred: I understand.

Mr. Nyland: This refers to an emotional experience only. Not an intellectual. There it is quite different.

Mildred: Then I wanted to ask you, you referred some time ago to giving an exercie in connection with the vertebra. Are you ready or should we pass it up?

Mr. Nyland: Pass it up. I am remembering it.

Rhoda Goulding: Earlier in the evening, you spoje about the amount of work which we do during the day. This last week I found out something

and I would like to ask a question in connection with it. Because of probably outside situations and perhaps things which have been going on inside of me which I do not altogether understand, I was able this last week to make many more efforts than I think I have ever made before or ay least that I can recall, every day, and in all different situations which usually happen to me. It was pretty well divided. I think I had a taste of seeing my ordinary life in quite a different way but if I have it explain it, I am not sure that I can. But what bothers me now is that the reason for this abaility, and I discovered that I had more ability and more strength than I thought I had, but the reason for it happened. I did not do it. And you have spoken about self starter. And I would like....

Mr. Nyland: If I work and I am not interested or unable to see results, the fact that I work, when I have the proper attitude towards it, the wish, the attempts I make, whatever I understand of what is involved in work, always has a result, I do not know it. I say it is a deposit. It seems not to be available until it has reached a certain height. But I am not interested in that since I am not interested in results. I am interested in making the attempt and afterwards remembering I have made the attempt.

Rhoda: This is the experience that I had. I was interested in doing it.

Mr. Nyland: Good. Both things now happen. I am, because of this effort, in a different state and more susceptible to possibilities of influences from the outside on me. This is one state. The other is that, because of work, I have added to the totality of a certain atmosphere which consists of attempts for becoming conscious. It is exactly the same as when one prays. In a religion, many people who are pious, who want to in accordance with the Christian faith, Tibetan, Mohammedan, you remember I metnioned this once, create because of this tremendous attempt over the years, generation after generation, a certain atmosphere which hangs over the world as a whole and goes along with the atmosphere of the world as if it is a cloud of the totality of such attempts representing a form of energy on which agaon one can draw.

Exactly the samw way for anyone who continues to work. not looking for

results, somethin is created in his own atmpsphere. And becayse of this, the hard attempts, when that atmosphere of oneself knocks on the door or ourself and says "Let me in". So, when I say it seems as if it is more accidental, I re-lly do not know why it is more accidental. Either because of ~~xhx~~ the totality of effort that has gone on beofre, which I apparantly did not use sufficiently and did not deposit itself completely within me, or is it because of something that necessarily msut accompany any kind of effort I make in creating, not only a state of myself, but an atmpsphere belonging to it.

Whatever the result may be or the reason may be, the result is a very good one because it means that apparantly I am living more in an condition in which I am reminded oftener. And all that I have to do is to say that if that is tha ces, I will use it. I can be happy about that kind of situation without trying to figure out how it happened because, if I am not interested in a result, I am not interested in the cause either. I do not care if I am not interested in the result where it came from. All I become interested in is the statement of fact, I Am/

I am has not future and it has no past either. It has a moment of realization of amness. And I have not, there is no reason why I should try to explain why there are more happenings of that kind. I simply say,"It is." Regarding that, as a child when it recieves a gift, it does not say thank you. It expects it because it is entitled to it. And it has absolutely no desire to say thank you father or mother or unvle or so forth. It runs away and plays with it. It assumes it is its property. One should look at moments when one is accidentally reminded as a gift from God for which you do not have to thank God but which has to be used for his purposes. Thoughts are just as bad before or after. They spoil it completely. The proper understand of presence means presence and no

more. And whatever it is that causes whatever it is that will be a result, the fact only remains that I am at the moment that I exist. All the rest for me becomes unreality and therefore I cannot be interested in it. When I am in interested in reality, everything unreal really does not exist. What takes the place in work, I take out of the unreality the unreality; and what is left becomes real. This is really, philisophically speaking, what takes place regarding ones life. When I start to understand that that what is my life and the use of it for the formation of something else, I will have to take out of that what is now my life that what I consider reality, including my time which I consider in me, because of its uniquue subjectivity, my property. And at the same time, it is unreal because I do not cathe it at all. Only when I catch it at the moment, it has lost the sting of time. So it is with everything that belongs to me as personality on Earth. When I catch it, it then loses the value as far as Earth is concerend abd is consumed in the possibility of becoming food for a different kind of level.

So, we work this week. We try to remember. We try to grow up. We try to become a man in the real sense of the word; in many attempts small and big, without conceit, wihtout vanity, without self-love, really to try to be the way we ought to be, like children of God; still children but something of a God-like nature that could be expressed in ourselves in manifestation so that that as a light starts to shine without being kept in a bushel basket. Let's all work. Make a promise to yourself. All of us work as much as we can and in accordance with what the understanding is that we have. But the willingness. the real willingness and wish to try to understand more and more and not to let an opportunity go by, if the opportunity is condusive enough in that state that we want to use it. So, good night, See you next week I hope.